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Transcription Room

M2042

Saturday, July 17, 1971

BARN

Sunday, July 18, 1971

BARN

Lunch

MR. NYLAND - Again the silence. How many people are there? It's a very good thing I cannot see very much, you know, in the distance, so I can imagine that the table goes on and *on ad infinitum*. And I lose track of the number. Maybe it is good. Maybe it is not so good. I would like to know more about the different people who come, and also for what reason, so that in a general way we do not lower the level, because I want to eliminate more and more curiosity seekers. I would like to have people who do come for a very definite reason, and then I hope that they can find fulfillment of that kind of a wish. And it may take a little while before one really knows that a person, so called, never can really become interested in Work. You always have to give them the benefit of the doubt; and how long that should extend, it will depend on them. But also on their sensitivity that, every once in awhile, being in a surrounding like this, they may not feel at home. And I always trust that more than any kind of a command, that they for themselves must know what is right for them, o,r when they don't feel at home, then this is not the place for them. As long as they feel that there is something worthwhile for them, no one can really question them. But you know what that means. It means that that what they then think they get,

they have to digest in the right way. By the right way I mean that they help to maintain a level, and that again means that if they want to keep the level up to a certain height, certain idiosyncrasies of themselves may have to be eliminated.

I think it's very necessary for a person to look at it that way, that the attempt has to come from them. That it is not automatically made because there is an atmosphere which already exists, and they like to have that, of course, rub off on them so that they then also automatically would become a different kind of a person. Then of course you've made *bon ton* out of the affair and that naturally is not right, because it does not take in what a person really should be, which is a person with a Conscience. I think one has to come to conclusions every once in a while that maybe I don't belong, or not as yet, or what is the matter with me that I don't feel at home. What is it that prevents me from being what I really think I ought to become. And what is it that I myself ought to do about it without then going over into a criticism of the rest of the Group? Leave it to the members of the Group. Don't have any particular criticism about what happens to them. You know, sometimes one talks about the activities crowding out that what is a wish for Work. It does not crowd it out. Activities, as we now try to put them up and try to encourage them, never will be a substitute for Work on yourself. And it's not up to the different people to have any judgment about that because they don't know what goes on in the mind and the feelings of the different people who do this or that, even to their liking or disliking or the dislike of someone else. Or reversely, that you think that you are already able to teach such people to help them.

I will assure you it took a long time before I even wanted to take -- take what Gurdjieff asked me to do. I would almost say it was twenty years of association with Work before I even had any groups. And it was at that time when Gurdjieff did ask, that I said, "What will I do, talk?" He said, "No talk. I will send you chapters from ALL AND EVERYTHING and you read." And I said, "Should we discuss?" He said, "No, no discuss. Who can discuss? You just read." And it was interesting because I then was, as I say, associated with Work for twenty years

when that happened. It is not that we want to make such a thing a rule or an example. But you have to think three times before you dare to open your mouth regarding Work, that you want to help someone. When we have little groups you talk about Work as far as your experience is concerned. And in that way you eliminate idiosyncrasies of yourself, because you can then become meek, simply saying what you think may be the right thing, and it is not up to the others to criticize you. But let that be for whatever it is.

I think it is necessary that you understand that the activities of the Barn are not interfering with Work on oneself, and that in the beginning the activities will require attempts and energy very much the same as in the beginning of your responsible life. Ordinary unconscious existence will require a great deal of energy to straighten out what may have gone wrong or may already have been crystallized in a certain way. And first to put your house in order. That is the emphasis for yourself, that is the emphasis for the interest in activities, as it were, clean it up so that it is fair. That it is fair weather. That the clarity is there that you can see. That there is no particular obstacle. Or if you wish to make the obstacle transparent, that it is not in your way for your activity. And if it is too difficult and the obstacle does not become transparent, you have to take a crowbar and get it out of the way. Your attempts for activities belong to you to the extent that you are responsible. They belong to me to oversee that we don't lose too much energy, and to try every once in a while to guide you a little -- a responsibility always is with you not with me. All I am is a little correlater trying to connect things and to make sure that you really don't go off too soon and too far on a detour.

You see, it is the beginning of the second part of July. Some of you may know that around this time between the twelfth and the sixteenth of July is for me an important period. And all the different things that have led up to certain decisions which I have now made. You will probably gradually start to understand why I have moved the little office to the Barn and want to be here more so that the door is open and when the door is not open you can knock. And there will be time to talk about a variety of things that concern you. Not necessarily personally

or personal affairs, but things that have to do with your Work and the application of it in your life. And for that I will always have the time. I know what I'm saying. I know sometimes how difficult it will be, how to divide it, where will I be? Because there are other things of course, I should attend to. I've talked about *Firefly*, I've talked about variety of different contacts that I wish to maintain. And how to divide the time; but we will see by experience what can be done.

So that is why I asked last night that today and tomorrow is a very special Barn day to try to put things straight and to make some changes so that each person could really be here and not somewhere else. Not necessarily with their own professional life but if that was required that of course, at least you would be here on a Sunday. The concentration of this kind of a mutual effort I wished you would make, and that's why I say it now we still have a day and a half. I would like you to understand and also to feel that there is a definite reason why I would like this concentrated effort to take place here. Changes downstairs with the little bit of a building we put up for workshop, with the continuation of the greenhouse and in general the cleaning up of the debris that is outside in order to give more room for parking cars. That gradually this Barn will start to look like something that has a reason for existence and not just a gathering place where one can just talk and talk like the temple in Jerusalem.

In the beginning the entrance was too much talk. Sometimes about money. Sometimes about nonsense. And you know what happened. Because one would have to go through that in order to reach the holy section of the temple, and how necessary it was to go through that to come to the holy of the holiest. It is very much like that for oneself and it is very much also regarding activities which can be centered in the essential values of the Barn, and where then the Barn should represent an essential quality where you do come in order to derive sustenance from that; and I hope that more and more the Barn will answer your purpose if that is your aim. We will talk more, perhaps a little more in detail about some of the things tonight, but I want to tell you this so that this afternoon, you might say, you are advised. The Barn will become a little different and there will be more concentrated effort and there will be less time lost, and I ask all

of you to help with that particular aim and to try, if you can, to understand what is the overall meaning of all of this activity. We will have some music and if you want to drink, drink to your attempts that you wish to make this afternoon.

What will we hear?

Victor: The music today -- there will be three. The first is the ancient Greek series. The second, Greek series C minor, the third, D minor.

SUNDAY LUNCH

MR. NYLAND: So we are here now in the middle of the Sunday. We talked about the Sunday, if it could be a day of Sun. Outside, of course, I hope. Inside, it should be there. You should have for yourself some solidity of which the Sun becomes the center. Your thoughts should be directed towards that in the morning when the Sun comes up. During the day you should be reminded because of the unity of yourself. The Sun is a central point of a solar system. The Sun for oneself should become the directing factor in your life. It will be helped by the moon as your manifestations, and quite definitely will be helped by your Kesdjanian body. You need it every once in a while for yourself to be reminded that the Sun could exist in you, which of course is now very small or practically nothing if we compare unconscious mental activities with that what could become real mental activity in the Conscious sense. But your Conscience has to play a part. I've talked many times about birthdays in general and sometimes with people who I knew had a birthday then for some time they sat next to me, then for some time we didn't do that. What is the truth about birthdays in general? For oneself to discover the Sun in your life, so that you dedicate your next year to that purpose, and having realized the meaning of the Sun in your life that then the manifestations should become subordinate.

For that reason a birthday can remind you of the necessity of building your life in accordance with whatever you understand of sacred rules. And you should give it enough time. Every once in a while enter into yourself. And be there for a little while, don't go away. When

you enter into the holy of the holiest within, you must lock the door after you. You must allow the time to pass by. You must try to be there until time stops. You must be so completely -- if you can allow that time -- oblivious to time itself so that you then could become one in a vow. And the holiest of the holy, you make a vow. A vow to yourself is not a promise like we make to other people. A vow is a promise to yourself which is sacred. You must really, if you dare, say that if I don't keep the vow I will kill myself. I know we don't come to such conclusions because we are afraid of it. But in reality when you undertake to fight against your manifestations, when you know that you have certain nonsensical habits which are not right for a person who wants to grow up, even if they are not even right for ordinary life, surely on the basis of wanting to go through life and finish with this earthly existence and building something much more worthwhile like a palace in which you wish to live.

Maybe you find after a little while that in the holy of the holiest there's only bread and water and no more, perhaps even no chair, perhaps a little bit of a table built against the wall and a floor which is bare except for that what is in front of the table as a prayer mat on which you kneel. Above the table you have a little frame which you have made yourself. And in the frame is a kind of symbolic remembering, a reminder for yourself of what is your vow. You take that. You have it on the wall. You look at it. Concentratedly. And pray to God that you will be able to hold on to what your vow means for you in wishing to overcome certain habits, whichever way they happen to be. You make a promise to yourself to be there, every day of the year. And the vow is to keep that what is written in symbolic language of your own -- sometimes it is said, written in blood, your life's blood -- and as you pray the Lord will be with you. I say these things simply as reminder. Because I think it is necessary to be arrested every once in a while in daily life, not by outside conditions -- which of course are forced on you -- but by something within yourself that requires that kind of attention because you have set up a rule belonging to the vow of your soul that you will be reminded because you wish. And that at that time there is a contact between that what is within you as the holiest you can think of or feel or really what you are,

with that what is the totality of life in its' essence. Try to look at your own birthday, whichever day it may be and when it may come. It's a very general wish that one uses it as an opportunity for a new year so that one can really dispense with what has taken place in the past, and that you can even accept it as a necessity, having created then the little prayer table of the past on which you kneel. It will give you support, but that what gives you life will be the way you look at the symbol on the wall, which is for you your potentiality in which you can have belief.

Only once during this afternoon I ask you to be quiet for five minutes. If you could be serious about that, if you can take out of your busy activity this afternoon just a few minutes that even if you want to leave the people you're working with and go off on the road, sit on a stone, put your hands against your head and the elbows on your knees and sit pensively and try to remember -- what is your symbol? How was it written? How was it worded? How much of your blood went into it? What is the promise that you want to make into a vow?

To all those who wish to make their life worthwhile.

All right, Victor, what will we hear?

END TAPE

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